

# MILLENNIAL



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JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN

110th YEAR

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## About The Cover

ONE-HUNDRED AND TWENTY YEARS AGO on the 6th day of April a small group of serious-faced people gathered at a little farm house in northern New York State. This eventful day had been anticipated for some time and the programme was well planned. An appropriate song and prayer opened the meeting and the revelations of the Lord concerning the organisation of the Church of Jesus Christ of Latter-day Saints were then read. These revelations set forth the order of the priesthood and the duties of the officers in the church. Around this pattern the entire church organisation of today has been built.

Articles of incorporation had been previously drawn up and in compliance with the laws of the State of New York, six of those present, the first six to be baptised in this latter-day, filed up to the table and affixed their signature to the document and thus was the Church of Jesus Christ of Latter-day Saints ushered into being.

Following this event, those who had been chosen of God to fill certain offices were sustained in their specific callings, a practice which has characterised the Church throughout its history. All things were to be done by "the common consent in the Church and by prayer and faith." So it was that Joseph Smith and Oliver Cowdery were sustained by the small congregation as their leaders.

This month the Annual conference of the Church of Jesus Christ of Latter-day Saints will be held in the Tabernacle in Salt Lake City. The scene which you see on the cover of the **Star** will be repeated and again the Church members will have the opportunity of sustaining their leaders and to listen to the messages which these servants of the Lord will deliver. Every Latter-day Saint should heed their counsel for their words are directed to all and are given under the inspiration of our Heavenly Father.

# The Latter-day Saints' MILLENNIAL STAR



110th Year

April, 1950

Vol. 112. No. 4



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# How Many Cans of Beans ?

“WHAT I want to know is ‘How many cans of pork and beans will I get if I ever become a recipient of the Welfare Programme?’”

The above is a question directed at the writer during his early experience as a member of the General Church Welfare Committee; it came at the conclusion of a stake quarterly conference. The author of the question professed to be a regular attendant at such meetings and was not trying to attract attention. He gave every indication of being normal in his thinking; he was the product of one born in a land accepted abroad as a “Land of Plenty.” He had known no want. He was well dressed, appeared to be well educated, and showed evidence of enjoying good health. His question only mirrored his thinking; and hence, he failed to analyse the impact of his words when he said: “What I want to know is ‘How many cans of pork and beans will I get if I ever become a recipient of the Welfare Programme?’”

I left that Stake Conference wondering how many other members of the Church wanted to ask the same question. In fact, I made a promise to myself that I would attempt to answer that question for the benefit of all who were inclined to be personal in their thinking and wanted to know, “What will I get?”

It appears only natural that the product of our modern society should emphasise the personal element in one's thinking. Men everywhere think and speak in terms of security. Pensions are popular; gifts are common; and any promise which indicates something may be had for less immediately becomes tempting, if not inviting. It is little wonder then, that in such a society the Welfare Programme of The Church of Jesus Christ of Latter-day Saints has been accepted by its members as a modern-day revelation. It projects no promise of

By LORENZO H. HATCH

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luxury for its people; nor does it promise a release from the hardships incident to labour. The Welfare Programme is based on a conviction that parental love is so much involved in human relationships that children living in its environs will return “in like kind” that love if and when the hour of need comes.

The Welfare Programme was born of necessity, and has as its objective a means of offering hope and confidence to those who might be temporarily in need, by providing an opportunity for the individual church member to help himself. In the eyes of the Church, any reference to the individual involves his immediate family. Hence, when reference is made to the ability of the individual to maintain himself, his avenues for personal assistance would direct his attention first to his own resources, then to his immediate family, and finally to the Church.

Simply stated, the Welfare Programme is an organised effort on the part of the Church to bridge the individual emergencies in the lives of its people. The principle is not new. The Church has dedicated its means for the good of its people since its beginning. It has been operative all through its history and has found expression in every branch, ward, and stake in the Church. The ward Bishop has long been charged with the responsibility of making certain that no ward member will suffer because of the lack of food, shelter, or clothing; and the Welfare Programme provides ways and means for him to discharge his responsibility. It is the hope of the Church that its members will always be self-sustaining; the teachings of its leaders have at all times directed attention to the family as a unit. Consequently, when one or more of its members might become temporarily dependent, it has been the desire of the Church that the family would rally to the



**Lorenzo H. Hatch**  
Member of the  
General Church Welfare Committee

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support of the needy member and would contribute of its time and means in an effort to help sustain the family. Such an environment not only maintains the family as a unit in society, but enables the unfortunate to maintain the pride and dignity so essential to wholesome living. The family, as a unit in the Church, is thus able to feel the security of the Church in its effort to sustain itself.

The Welfare Programme has become an organisation of the Church to insure personal confidence in the security of its members. Numerous projects have been created, not only to provide surpluses with which to feed and clothe the needy of the Church, but also to offer employment opportunities for any of this group who might be able, partially or wholly, to maintain itself. These projects have literally become the "Granaries" of the Church. Not only granaries of food and clothing, but institutions which represent the creations of men and women who want to be their "brother's keeper." Thousands of men and women have contributed of their time and means that such projects might

exist. The continued operation of the granaries by all the Church membership brings together under like conditions those who receive, as well as those who give, without either knowing the position of the other. Everyone works as a contributor of labour for the food of him who might be in need. Each member realises that he who is now favoured might, with the passing of the night, become dependent on the fruits of his present efforts. Therein lies the genius in the Welfare Programme. Every member in the Church is not only a contributor but could, with equal grace, become a recipient. Every member of the Church is a potential employer of its needy people and may, but for the blessings he now enjoys, become a candidate for such employment.

The organisation of the Church for welfare purposes makes the Ward Welfare Committee the key committee for the solution of all the problems of its needy people. Its composition enables the members who are directly charged with the responsibility of administering to the welfare of the unfortunate, to help analyse personally the problems confronting the individual; and to voice recommendations in the solution of those problems.

The Ward Welfare Committee is presided over by the Bishop and has in its membership two employment counsellors, a man and a woman, who should maintain a catalogue of "Job Opportunities" for people who may need such employment. There are three presidents of priesthood quorums who share the responsibility for the physical and spiritual welfare of all members of their quorums. Such an organisation, properly coordinated, enables the needy members of the ward to find service opportunities which normally would be unknown to them. It is thus evident that the Ward Welfare Committee automatically becomes not only the provider of food, clothing, and shelter for those in need, but also acts as an employer in a position to offer working opportunities for all who may thus be in need. The ward

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*One man, Jesus Christ, affected three lives  
that day—three from among . . .*

# The Uncrucified

By MARTIN C. NALDER

IT was drawing towards dusk, and the sun which only a few minutes before had been so hot, now shed only a warm glow over the rapidly darkening valley. Jerusalem was preparing for night. Where a few hours before there had been chaos in her narrow stone streets, there now were only a few scattered people, all rushing towards the calm of their homes. The day was ending peacefully.

In a large crowd which still remained standing on top of a hill near the city were three women: a ruler's wife, a carpenter's wife, and a servant girl. In spite of their different stations in life, all three were looking at one lone man, nailed to a cross, silhouetted against a red sky—and all three were thinking . . .

Claudia, wife of Pontius Pilate, hadn't wanted to come to Calvary, yet she had been compelled to by something within her. She tried to mingle with the crowd so that she wouldn't be recognised, but others could not help noticing her, even if they did not recognise her as the Roman ruler's wife. Claudia was tall, and carried herself with the easy grace of a woman who has always had all that life could offer materially. She had commanded and been obeyed. She had felt secure, and if not happy, at least satisfied—that is, until she came to Jerusalem.

Here there was always a feeling of unrest and excitement in the air—a feeling that disturbed Claudia. Her world no longer felt safe. In the midst of luxury and power, Claudia felt herself seeking for something, and yet she had no idea what it was.

The Galilean asked for something to drink, and Claudia watched the soldiers offer Him vinegar. Before she could stop herself, a voice which seemed far away but which she knew to be her own yelled, "No!" She glanced about her quickly and drew her cloak around her, suddenly afraid of what she had

done, but found that the others on the hillside had not noticed her cry. They had joined with her in a yell of delight at the tormenting of the man. They were enjoying His suffering.

Claudia had seen men die before and had enjoyed the sport. It seemed strange to her that she didn't now. Perhaps it was her dream—a peculiar dream, one which she couldn't forget, nor could she actually remember it. It was all very hazy in detail—but the effect upon her remained nevertheless. After she awoke from it, she remembered arising from her couch and pacing up and down her room. She felt she must tell someone—someone who'd understand it or help her forget it, and so she rushed to find her husband. He was not in his quarters, and his servant said he was sitting in judgment.

"Upon whom?" she asked.

"Upon a Galilean," he replied.

It was then she wrote rapidly the words which she sent into Pilate—the words which haunted her now as she looked at the cross: "Have thou nothing to do with that just man, for I have suffered many things this day in a dream because of him."

★ ★ ★

Mary was not crying—she couldn't. She realised as she watched her son—her first-born—that in His suffering, a part of her life was being fulfilled. In His death, a part of her was dying too.

It seemed such a short time before that she had held Him and comforted His baby cries. It wasn't long ago that she had watched him learn to walk, then to run, to play, and to work by Joseph's side in the carpenter shop. But always in the back of her mind

she realised He was not her son alone—He had a far greater work to do than most sons—a work for His Father in heaven. “Wist ye not that I must be about my Father’s business?” He had once said to her.

Mary felt an arm come around her shoulders, and she permitted herself to be drawn towards John. She rested her head against his shoulder, but her eyes never left the face of Jesus. At the moment, it would almost seem He were asleep if it were not for the twisting, torturous movements of His agonised body. She knew it was almost over, that was why John wanted to remind her that he was there, close beside her.

Almost over. Everything seemed so unreal. Her senses seemed completely numb, but her mind was searching frantically over the events of the few days before. She had been told of the feast her Son and His chosen friends had eaten together on the Passover, she had been told of His statement that they were to eat and drink in remembrance of His body and blood which He would give for them. She had been told of His arrest in the garden, of His trial, His scourging, His condemnation, but she had seen none of it. Perhaps it had been unreal to her because she was separated from it, so the shock was much greater when she finally saw her son, labouring up a hill with a large, heavy, wooden cross on His back, and she realised He was going to His death. But He mustn’t die. His life had only begun. It was such a little while before that He had been peacefully cradled in her arms . . .

Jesus opened His eyes and looked at her. It seemed to Mary that for the first time that day He recognised her. He opened His mouth to speak, but His throat and His lips were dry. He tried to moisten them, then very softly He said, “Woman, behold thy son.”

He said something else too, but Mary didn’t hear it. Before her was the Only Begotten of the Father in the flesh. He was the Son of God with a work which had to be done. She

had never forgotten that throughout His lifetime. But He was also her son. The body hanging before her was the body she had provided for Him. He was a part of her. She **couldn’t** forget that. But He was also doing the work He had been called to do. She was proud of that.

Jesus looked at her for a moment, then said, “It is finished.” His head fell forward on His chest.

And His Mother, Mary, standing at the foot of the cross, began to cry.

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Deborah was standing near Marcus over to the side of the crosses. A few minutes before she had gone over and taken hold of his powerful arm just to make sure he remembered she was still there, but he had roughly shaken her off and yelled a gruff, “Go away!” He hadn’t even bothered to look at her. His gaze was directed at the man on the middle cross. He had been in Deborah’s thoughts also ever since she first saw Him only a few hours before.

It was quite late at night when they brought Jesus to the home of the high priest. Deborah, as usual, kept the door of the palace, and admitted those who were permitted inside. When they brought **Him** in, she had wondered why, but only momentarily because there were Roman soldiers and others warming themselves in the courtyard over a fire, and Deborah’s thoughts were mainly occupied with them. Of course, Marcus was the one to whom she gave most of her favours, but when he wasn’t nearby, she enjoyed the company of the man who was. Not long after she admitted the man, Jesus, and His guards, John came with another man she had never seen before—a tall, powerfully built man she heard John call Peter. They both went inside, but Peter didn’t remain long. He came and stood just outside the palace, looking up at the clear night sky.

Deborah watched him for a moment with interest, then said, “Aren’t you one of this man’s disciples?”

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SOMETIMES we look into a person's eyes and immediately think, "That person must have a wonderful character. I can see love and kindness written all over his face." We may meet another and from his countenance perceive unkindness and selfishness. Why do people's characters vary so much? Every human being is the product of their inmost thoughts and actions and these in turn are largely governed by surroundings and environment. If we seek our pleasures and friendships outside of the influence of the Church, invariably we become very much like our associates and sometimes we lack the essentials which go to make a happy life.

The Prophet Nephi tells us that "Man is that he might have joy," but it would seem that many there are today that fail in this objective in life. As members of the Church of Jesus Christ of Latter-day Saints we have a formula given to us which if followed will give to us joy and happiness. When questioned as to what was the great commandment Christ answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, This is the first and great commandment, and

the second is like unto it. Thou shalt love thy neighbour as thyself."

Not only did the Saviour teach these principles to mankind but He set the perfect example as well. Through His love for God He did all things that were asked of Him and because of His love for man He gave His life upon the Cross in order that we might be heirs of Eternal Life. Today we are not asked to lay down our lives, but merely to give a little and love a little for the sake of the Gospel. We ourselves know from experience that it is more blessed to give than to receive and the greater the love and kindness that we can show to our brother or sister, the greater becomes our own joy.

We all have known the joy that is received when a kind act is done on our behalf by someone else. We should ever keep in mind that through our kindness others are receiving this joy and we are making their lives lighter and brighter. The Lord has told us, "See that ye love one another, . . . learn to impart one to another as the Gospel requires." (D. and C. 88:123) Through obedience to this counsel great shall be our joy.



## *“Neither Pray I For These Alone”*

By SIDNEY JAY NEBEKER

**J**ESUS CHRIST, the Son of God and the Redeemer of mankind, had taught His saving Gospel for three years with the most perfect display of love ever manifest among men. He had done so in a society not only tradition bound and unreceptive, but so hypocritical and hostile that they were insensible to all appeals of love, virtue and justice.

The Redeemer of mankind had all but finished His course in mortality; there remained only His betrayal, His trial, and His crucifixion. Here, in the words of John the beloved apostle, we are told how He fervently concluded His final prayer to His Eternal Father: “Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.” (John 17: 20,21) In His agony Christ pleaded that all men might be one, of one mind and common faith, through a belief on the words which His apostles were to declare.

The principle of unity and its need has application in many spheres of life. Have you ever seen a man and wife thoroughly devoted to one another with their love still bright and alive, and in contrast a couple unwilling to work in unison, being divided by selfish interests? The one warms your heart with love and admiration while the other leaves you cold and uninterested. A divided house cannot stand. Agreement within a business is indispensable if success is to be achieved; harmony within a factory is vital if efficiency and high production are to be attained—even the engine of an automobile cannot operate unless the various parts are timed to work in unison.

This oneness that Christ speaks of is not based on a faith which we, through our likes and dislikes, our aspirations or family traditions, might choose, or invent, but rather the one which our Creator decrees as true. We should seek for it, pray for it, and be humble enough upon its discovery to accept it. Unless we do this we become as potter's clay filled with great unpliable lumps from which no vessel of beauty can be formed, while the humble and diligent are as fine clay to be formed into glorified and exalted beings by the hand of God.

The path toward unity is invariably rough, but we have been promised that it can and will be achieved through obedience to the council of the Lord. We must learn to seek continually for increased knowledge and greater wisdom, remain constantly humble and teachable, guard what we say until we are sure of our thoughts, exhibit genuine thoughtfulness for others, and apply to our lives all of the teachings of Christ. But how beautiful and pleasant to behold is oneness, unity, agreement, and harmony.

# What is an M Man ?

## Do YOU Know ?

**D**O you want a thrill—the proud thrill that makes your spine tingle, your eyes brim with tears, and your heart so full you feel as if it's going to burst wide open? If you do, then join with me in watching a young eighteen-year-old fellow—and M Man—who might be your son, your brother, your sweetheart, or a friend, begin the path towards becoming a "Minute Man."

The first requirements are that he present himself before an organised M Men group and give three short talks: the purpose and programme of the organisation, what it means to be a follower of Christ, the elements of good sportsmanship. The M Men then stand up and our young candidate says from memory the M Men pledge, the president moves that he be accepted as an M Man, and a vote is taken. Only after these things are done is he entitled to wear the M Men pin which the president pins on his breast. What a proud and happy moment that is! The pin is gold and in the shape of a shield, symbolising protection from evil. In the left corner is a winged foot denoting physical perfection. In the right corner is the lamp of knowledge—a representation of intellectual achievement. An altar representing spiritual enlightenment is at the bottom. These are the threefold developments for the complete life which is now his ambition.

A challenge faces our boy for wherever he goes he must be at his best. His badge may be recognised by someone who will compare his life with M Men ideals, and by his words and actions judge the standards of the M Men group to which he belongs. So with head and ideals held high, he strives for the next six years to gain enough credits to wear that coveted insignia, the Master M Men pin, which is the highest award in the organisation. He has ten fields in which he

By SYLVESTER H. DALE



**EDITOR'S NOTE:** Sylvester H. Dale, Rochdale Branch President, has served as a full-time missionary and held the distinction of being the first Master M Man in Great Britain after the war.

must work: spiritual, executive, citizenship, athletic, forensic, dramatic, music, dancing, creative, and special. If you were to watch this boy's progress during this time, you'd see him seize every opportunity to participate in activities that are good and clean, and you could actually see him grow in knowledge and understanding.

What is an M Man?

If he is faithful to his pledge, then he is a pure Christian and a gentleman, striving for every opportunity to emulate the life of our Lord and Master, doing his utmost to bring joy and happiness into the lives of those with whom he comes in contact.

Perhaps a clear understanding of the positive way of living which an M Man follows can be gained from the M Men pledge: "In order that I might render my finest service to humanity, I pledge my best efforts to keep myself

morally clean, to fearlessly defend the truth, to learn modesty and manliness, and to obey the rules of true sportsmanship."

Any boy who follows this creed should be a perfectly balanced individual for he has developed in every field of human endeavour, and so is reliable, can be trusted in any calling or office that may be given him, and above all is a benefit to the community in which he resides. He now wears the Master M Men pin which bears three M's instead of two. In the centre is placed a wreath which is symbolic of achievement or victory. It has been through centuries past the symbol of the victor's crown placed upon the head of a champion.

The M Men pin stands for high ideals; the Master M Men pin represents the fulfilment of those ideals. A Master M Man is not perfect by any means. He still makes mistakes. But he has a sound foundation on which to base his life, the cornerstone of which is sincere prayer. By this time, he has established a real and lasting friendship with his Heavenly Father from whom he obtains wisdom and guidance.

Don't you think every young man of every nation should have the aforementioned principles presented to him and be given the opportunity to participate in wholesome Latter-day Saint activities? It would surely stimulate the quest for peace and right living that is so noticeable by its absence in the world today.

Don't you believe that if every organisation adopted our system of

training their young men—"To seek first the kingdom of God and its righteousness," to train them in the good things of life, emphasising the spiritual, teaching them to understand and appreciate the arts, good music, dancing, literature, etc.—that with the change of heart which would be bound to follow there would come the clear-cut answer to the grief and mourning of today which has been caused by a gradual falling away from the right way of living?

If you do, then you believe in the M Men programme. It is solely and simply one more piece of evidence identifying this church as the Church of Jesus Christ, divinely established, and led by inspired men, catering for young and old, ever leading them in the paths of righteousness, accepting and obeying the principles of true government.

Take for example that young boy of ours. His time as an M Man is now completed, and the finished product stands firm and true, willing and capable of leading and teaching, ever pressing onward to the goal of exaltation and eternal life, never looking backward, for "no man, having put his hand to the plough, and looking back, is fit for the Kingdom of God." (Luke 9: 62)

Is the result worth the effort and sacrifice entailed in qualifying for what to the majority of people appears to be a very insignificant thing—a Master M Men pin? The answer is a most emphatic "Yes!" The M Men are ambassadors of peace, virtue, kindness, tolerance, truth, good sportsmanship, and gentlemanly actions. These are the type of men who will help to usher in the Millennium.

Now that you are more familiar with the objectives, we are asking you to help keep "the M Men leading along."

Therein lies the brightest hope of a people big enough in mind and heart to live the Golden Rule.



*While passing through London last month on their way home from the Argentine Mission, Elders Howard Marsh and William Wilkes dropped in at Mission Headquarters and related this fascinating story of how the seed has been planted for the possible spreading of the Gospel in Spain. Elder Wilkes jotted down on paper the pertinent information around which this article is written.*

## The Work of the Lord

“AND now, verily saith the Lord, that these things might be known among you, O inhabitants of the earth, I have sent forth mine angel flying through the midst of heaven, having the everlasting gospel, who hath appeared unto some and hath committed it unto man . . . And this gospel shall be preached unto every nation, and kindred, and tongue, and people.” (D. and C. 133: 36-37)

MANY have wondered about this promise of the Lord and its fulfilment. They realise there are people in the world today which in spite of our active missionary system have never as yet had the restored Gospel preached extensively to them. When will they too hear and accept this message of truth? Why haven't they had that opportunity yet?

One country in Europe which at the present time has no organised mission of the Church of Jesus Christ of Latter-day Saints is Spain. It was this country that led the way in opening up the New World, that financed the voyages of Columbus—voyages which had been prophesied almost two thousand years before by Nephi when he wrote: “And I looked and beheld a man among the Gentiles, who was separated from the seed of my brethren by the many waters; and I beheld the Spirit of God, that it came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land.” (Book of Mormon, 1 Nephi 13: 12) It is unthinkable that God is not aware of the honest in heart among those now in Spain, and an incident related to us here in England by Elders Marsh and Wilkes, who recently returned home from their missions in Argentina, is an additional testimony of this fact.

The Lord is always mindful of His people, and although His methods of accomplishing His purposes are not necessarily clear to us, nevertheless His work is always going forward.

“Stop in Barcelona and look up a group of investigators there,” were the instructions of Mission President Harold Brown to the two elders as they boarded a Europe-bound ship to return home. The people listed on the paper the president gave them were names and nothing more. The elders had no concept of the strength of their interest in Mormonism, and knowing that the Gospel net picks up many sundry characters when it dips into the sea of man it was probably with some apprehension that they first saw Spain as they tugged into the Mediterranean port of Barcelona one cold afternoon in January of this year.

As soon as they had established themselves in a convenient hotel, they decided to begin their search for the people whose names they had been given. The evening passed rapidly and success did not crown their efforts. The next day was Sunday, and the elders, feeling that it would be wonderful to meet with some saints, or at least with someone familiar with the doctrines and precepts of the Church, decided to continue their search. They hunted through one of the old Gothic

sections of Barcelona, becoming entangled in the narrow, irregular streets, and finally, about noon contacted a young girl who told them that it was her brother they were seeking and asked them to come back at 2 o'clock when he would be home for lunch. They were back and waiting in the hall when Juan Niubo came in to shake their hands and tell them about the leader of their group, Jorge Ventura, who would be happy to meet the missionaries from Zion.

Jorge's apartment was in the middle economic class section. As soon as the door was opened, the elders found they needed no introduction. They stepped into a warm spirit of acceptance. The family knew who they were and welcomed them immediately. Jorge himself was overjoyed and a little misty-eyed. The elders, in order to hear their story, arranged for an informal meeting of the leaders of the investigator's group to be held in their hotel room. Jorge himself, however, gave most of the details.

It seems that about eighteen months before, most of the group had had enough of Catholicism and were on the verge of becoming protestants. They began at first by investigating some of the churches found in Barcelona: the Baptists, the Methodists, and one called the Freed Brethren. They enjoyed the songs and the Bible reading which these groups offered, but they found the doctrine of Justification by Faith hard to reconcile with their own ideas and those they gained by diligent study of the scriptures. One night at the Freed Brethren meeting, they heard the lay preacher remark that while in Switzerland, he had heard and known of a "strange sect called Mormons." The name seemed to

stick in the mind of the group, and finally they asked the U.S. consul for the addresses of some American churches. Strangely enough, the address of the Mormons was the only one they could find.

They wrote to the general church offices in Salt Lake City and received an answer from Brother Eduardo Balderas, the Spanish translator for the church. From that time on, they corresponded quite regularly, and Brother Balderas supplied them with literature for their study. They had been holding regular weekly meetings to study the various creeds, but now they decided to dedicate all their time to Mormonism.



**Barcelona  
Monument to  
Christopher Columbus**

Jorge bore his testimony and gave the feeling of the group in these words: "We have been holding our meetings in the spirit of prayer and are convinced that the restored Church of Jesus Christ is true and that Joseph Smith is a prophet of God. While we feel the pressure of the Catholic Church's absolute rule, socially and civically, we have still tried to make our testimony known to our friends and others through tract copies which we ourselves typewrite at night, and

by urging friends to attend our study meetings. This is the moment we have long awaited—this first visit of the missionaries of the Church. We are most happy you have come."

The following evening, a meeting was held in the Ventura apartment at which the elders spoke to fifteen interested friends on the Apostasy and the Restoration of the Gospel of Jesus Christ. It was the first time these people had been taught by those holding the Priesthood of God, and the Spirit of the Lord bore witness to

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# The Book of Mormon and A World of Changing Beliefs

By MICHAEL J. BENNETT

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THE Latter-day Saints bear testimony that they know the Book of Mormon is a divinely inspired record, and that Joseph Smith was called of God. But to the unbelieving world, knowledge is based on evidence and proof—not merely testimony. Consequently, evidence has been submitted by Book of Mormon scholars for many years in an effort to furnish “materialistic man” with proof. However, it is much easier to prove a man a fraud than a prophet; if we can find one fault in his teachings, he is undeniably a fraud. But a prophet is quite another thing; evidence is just . . . evidence, not proof. And though we spend a life-time gathering evidence, proof lies only in the witness of the Holy Ghost. Meanwhile, the “wise” and the “prudent” will continue to search in vain for that one fault that will brand Joseph Smith a fraud.

We use the testimonies of men, the discoveries of science, the collaboration of the Bible, and many other pertinent points in an effort to strengthen our claims. But more often than not, we entirely overlook a phase of evidence which surpasses much of the oft-tried approaches to the problem, that of the enlightened nature of the Book of Mormon philosophy which came forth from the hands of an uneducated lad of twenty-three years of age. The fact that this philosophy was completely new to the Christian community in which it was brought forth and yet entirely in accordance with the Bible, teachings has caused many to ponder and investigate its divine claims. New meaning was given by it to such doctrines as baptism, the Trinity, the fall of man, the Atonement, death, resurrection, eternal punishment, purpose of life and the sacrament, to mention only a few which had long been a source of controversy in the theological world.

There can be little doubt that Christendom has revised certain of its concepts in the last hundred years to conform with an enlightened era and it is most interesting to compare these beliefs with those of the Book of Mormon. In this short article we will discuss one or two of these concepts.

The unrighteous have an opportunity to repent of their past sins, and in so doing will not be thrust down to Hell at the day of Judgment. Every man will be resurrected, and will have to account for his works as recorded in the Book of Life. This concept, it must be remembered, was quite foreign to the faith in the area and the time of the publishing of the Book of Mormon.

Considering another point we might ask, **What is Hell?** This question has incited a great deal of speculation. For one answer we should go back a few decades and listen to the pastors of the “old school” sermonising on the sinner’s inevitable destiny: everlasting, physical torment. The wrath of God was the cry of the day, and we would have heard the promise of flames from the bottomless pit—burning but never consuming. According to the old divines, the man who didn’t quite make the grade—who missed, by a hair’s breadth, the gift of eternal joy—would receive the same as the blackest sinner: eternal anguish in the depths of Hell. Compare the Book of Mormon:

“Therefore, if that man repenteth not . . . the demands of divine justice do awaken his immortal soul to a lively sense of his own guilt, which doth cause him to shrink from the presence of the Lord, and doth fill his breast with guilt, and pain, and

anguish, which is like an unquenchable fire, whose flame ascendeth up forever and ever." (Mosiah 2: 38)

King Benjamin's explanation of the allegorical "fire and brimstone" opens a revolutionary field of thought: Hell . . . a view of man's own guilt which causes him to leave the presence of the Lord, a feeling of anguish because of the realisation of his own imperfections, and the realisation of his inability to attain to the same perfection as his more righteous brother.

**After death, what?** First, let us examine the general Christian belief of a hundred years ago. The average child was taught that **only good children go to heaven**. To an extent this is true, and quite enough for their young minds to receive, but hardly sufficient as they grow older. Yet it was also taught that the righteous are immediately accepted through the gates of heaven into communion with the saints of God, while the wicked are cast down to the realms of Satan without a second chance. Compare the teaching of the Book of Mormon:

" . . . the spirits of all men, as soon as they are departed from this mortal body, yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life. And then . . . the spirits of those who are righteous are received into a state of peace, where they shall rest from all their troubles and from all care, and sorrow. And . . . the spirits of the wicked . . . shall be cast out into outer darkness; . . . Now this is the state of the souls of the wicked, yea, in darkness, and a state of awful, fearful looking for the fiery indignation of the wrath of God upon them; thus they remain in this state, as well as the righteous in paradise, until the time of their resurrection." (Alma 40: 11-14)

Alma has given us a marvellous view of our life after death, which consists of three phases: (first) our return to God for a partial judgment: (second) our state of waiting—for the righteous, rest and peace, and for the

wicked, mental misery (note Alma's brilliant allegory); these states will continue until (third) the promised resurrection of **every man**, so foreign to the belief prior to the Book of Mormon era which declared that the righteous alone will be raised.

Let us examine the general attitude of religions on this point today. In a conversation with a protestant minister recently, I was not surprised to learn that this was one of many doctrines which had been "modified" during recent years. He said that upon our deaths, our spirits—wicked and righteous alike—go to a place of rest (compare Alma 40: 12), until the resurrection.

No one will deny the marked change in the attitude of theologians on this subject in the last century, but let us go a step further and examine that change. We see that the love and mercy of God have replaced His wrath as the popular weapon of ministers, and belief in any physical torment represents a decreasing minority. The average Christian today defines Hell as a state of mind, where our misery lies in seeing ourselves as we are, compared with what we might have been had we continued in good works. Some say the mercy of God extends—for the worst sinners—to an absolute painless disintegration. Compare this with the traditional "agonies of the damned."

In reiteration, we find a remarkable change — during the past hundred years—in many of the controversial issues of Christendom. These modifications have produced doctrines which are marvellously similar to solutions offered by the Book of Mormon. For such an enlightened work to come forth in a period of comparative darkness we can only conclude that its message and claim is worthy of our consideration. We submit this evidence to all who are honest in heart, with a plea that until they have honestly and thoroughly investigated the claims of the Book of Mormon, they do not say, "A Bible! A Bible! We have got a Bible, and there cannot be any more Bible."



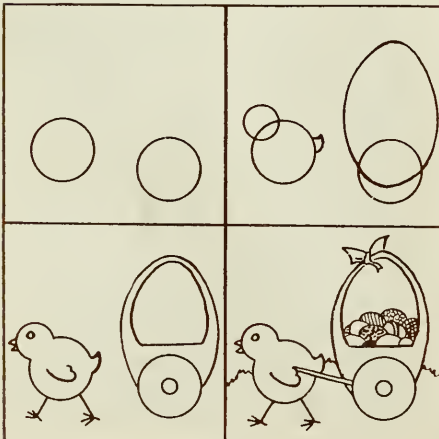
# The Children's Page

By IDA MOCKLI

## WHO ?

- Who had so many children she didn't know what to do?.....
- Who had a cupboard that was very bare? .....
- Who went to London to visit the queen? .....
- Who met a pleman going to the fair? .....
- .....
- Who put in his thumb and pulled out a plum? .....
- Who lost all her sheep one day? .....
- .....
- Who kissed the girls and made them cry? .....
- Who ate her curds and whey? .....
- .....
- Who is called a "Merry old soul?" .....
- .....
- Who jumped over the moon? .....
- .....
- Who were quite careless and lost their mittens? .....
- Now, please get the answers soon!

## Answers on page 115



**T**HERE once was a white Easter Bunny named Herman who was very, very selfish. He didn't want to give away all the pretty coloured eggs he had each year, so he hid them in a tree, and every day he'd take them out, rub them a little with a cloth so that they'd shine in the sun, then carefully hide them again. He thought they were the most beautiful eggs in the world.

All the other rabbits made baskets to put their eggs in and looked for nice little boys and girls to give them to on Easter. But Herman didn't. He laughed at them and said, "If you give them away, you won't have any left for yourself!"

As Easter drew nearer, Herman thought it was strange that the colours on his eggs were fading. Each day when he took them out of the tree, the colours weren't nearly as bright as they had been the day before. Herman was heartbroken.

The other rabbits told him, "They aren't pretty any more because you won't share them with anyone else."

"If I gave them away, would their colour come back?" Herman asked. The rabbits nodded their heads.

—continued on page 115

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1. Draw two small circles just like these,  
It's easy as can be,
2. And to these little circles add  
Precisely what you see.
3. Next form the chickens and the  
cart,  
You can, beyond a doubt;
4. Now fill the basket up with eggs,  
And start the chicken out.





**W**ITH Easter just around the corner, maybe you're thinking of that picnic or outing that the family is going to take. Or perhaps it will be an Easter breakfast you'll be serving, or a special tea-time snack.

There will be, of course, the traditional dyed eggs. If you are unable to obtain the commercial vegetable dyes on the market, use a few drops of food colouring in a cup of boiling water, with a teaspoon of vinegar added to complete the dying process. Use hard-boiled eggs, and make sure that the temperature of the water in which the eggs are boiled remains very hot, so that the egg is very hot when dipped in the dye bath. Keep the egg rotating constantly with a spoon so that the dye will take evenly. After the egg is dyed, place it on newspaper or other absorbent paper to dry, rotating it constantly until the drying process is completed. You'll want to use your originality in painting faces on the eggs to resemble people, making hats, hair, moustaches, etc.

If it's a family picnic you'll be having, why not include deviled eggs in the lunch you'll take along? Or, for the Easter breakfast, try eggs in baskets. You'll find that these are fascinating ways to serve eggs differently, and I'm sure your family will call for a repeat performance. The recipes are given below.

#### Deviled Eggs

Hard-boil six eggs. When cool, remove the shells, cut the eggs in half lengthwise, and remove the yolks. Mash the yolks with a fork, then add two tablespoonsful salad cream or dressing, salt and pepper. Chili sauce, chutney, or pickles of any type may be

By EVA COLLARD

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added, and quarter teaspoon mustard if desired. Stir the mixture well and add in mounds to each egg half. These are delicious served with sandwiches and potato crisps.

#### Eggs in Baskets

Using a sharp knife, remove the crusts from a large loaf of white bread. Cut the loaf into six slices, about 2-in. thick. Then scoop the bread from the centre of each piece about 1-in. deep, and so there is a 1-in. rim around the edge. Into this hole put an egg. Then bake in a moderate oven for twenty minutes, or until the egg is set hard and the bread nicely toasted. Serve hot.

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#### HOUSEHOLD TIPS

In drying your woollen jersey or cardigan, place it on a heavy towel and roll with a rolling pin, shaping it as you roll. It will become almost completely dry while you are still rolling, the seams will be flat, and the surface will assume a soft and lovely finish.

When sewing on snap fasteners, sew on the piece with the stem first, then rub chalk on the point of the stem. Now press the point of the stem on the article where the other part of the snap is to be sewed. The chalk marks the exact spot.

When butter or margarine is too hard to spread easily, try turning a heated bowl upside down over it for a few minutes. This will soften the butter or margarine without melting it. The bowl may be heated by filling with boiling water.

A delicious whipped cream substitute

—continued on page 126

## *To Those Who Doubt*

ONE principle that has found place in many religions of mankind is the belief that some time after death the mortal body will be brought forth from the grave in an immortalised state. Although this doctrine of the Resurrection existed among the Egyptians and other great early cultures, there is no place that this glorious truth is more forcefully declared than in the writings of the Jews—the Bible itself. Yet is it not strange that throughout the history of the people who have followed, or professed to follow, the teachings of the Bible, there have been those who have rejected this doctrine? A case in point is the theological conflict between the Pharisees and Sadducees concerning this belief. And even today we find that great portions of the Christian world consider the Resurrection as only symbolic or deny it altogether.

Regardless of the indecision that exists in the minds of man the proof that all men will at a time following death take up the tabernacle which housed their spirit on earth is amply shown in scripture. No philosophying or mental gymnastics can take away the testimonies of those men who bear witness, through actual experience, of the truth of this principle. Men have attempted to discredit the testimonies of these men but try as they will their words will stand firm against all opposition.

The prophets of old knew and taught of a literal Resurrection. Familiar is the passage where Job at the height of his torment declares to those that were opposing his faith: "Though after my skin worms destroy this body, yet in my flesh shall I see God." (Job 19: 22) Six hundred years before the coming of the Saviour, Ezekiel, the prophet, exclaimed: "Thus saith the Lord God; Behold, O my people, I will open your graves and cause you to come up out of your graves, and bring you into the land of Israel." (Ezekiel 37: 12) These men without doubt had a most vivid conception of the Resurrection.

Even more powerful are the testimonies of those disciples who witnessed the "first fruits of the Resurrection" as recorded in the New Testament. This historical account

tells us that certain of the Saviour's disciples were present when He was hung on the cross. They testify of His death. Some of these same witnesses, as well as others, bear record of the Lord's appearance in a body of flesh and bone some three days later.

Powerful as these testimonies are, Christendom remains in a confused state. Many reject outright the actuality of the Resurrection and many more through their indifference in effect deny the truthfulness of the record. However, for the doubting world the Lord has given further proof of this great principle through the witness of those people on the American continents who were likewise privileged to view the Resurrected Christ. For the purpose of bearing this testimony to the world the Book of Mormon was brought forth in this day and age. Not only does this work declare the literal nature of the resurrection but it also emphatically declares the universality of the doctrine.

Further evidence is found in the appearance of the Resurrected Saviour to latter-day prophets. On one occasion He appeared clothed in His immortal body and gave instruction to the youthful prophet, Joseph Smith, in the woods of western New York. Later in 1832 Joseph Smith in company with Sidney Rigdon bore witness of Him by declaring: "And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives! For we saw him, even on the right hand of God: and we heard the voice bearing record that he is the Only Begotten of the Father." (D. and C. 76: 22, 23)

Surrounded by this abundance of testimony there remains yet one more. Joseph Smith, as did the prophets of old, boldly declared to the world that if mankind would sincerely repent of their sins and be baptised by authority, they should not only receive a remission of their sins but by the laying on of hands, they should receive the Holy Ghost and should know of the doctrines themselves. Through obedience to the laws and ordinances of the Gospel of Jesus Christ all men might know for a surety that through the atonement of the Son of God all mankind will receive the blessing of immortality and they personally can rest assured of a glorious Resurrection.—HUGH S. WEST

# YOUR GOLD AND GREEN QUEENS

*Nottingham District.* The Nottingham Gold and Green Ball was held February 18th at the Walter Hall Schools. About two hundred members and friends spent an enjoyable evening dancing and visiting with old friends and new. The lovely Queens representing each branch of the district chose balloons thrown into the air by District M.I.A. President George Bradley. Inside the balloons were slips of paper designating the district Queen and her attendants. When the last balloon was broken, Miss Marjorie Wildman of Mansfield began her reign as Queen of the Ball, supported by her attendants, Miss Sheila Todd of Nottingham and Miss Ivy Webster of Derby.

*Norwich District.* A very fine dance was enjoyed by members and investigators of the Norwich District when their Gold and Green Ball was held at the Beaconsfield Club at Lowestoft. The hall was filled almost to capacity with an attendance of about 130 people. The Queen, pretty Betsy Ford of the Norwich Branch, was crowned by District President Valton E. Jackson. Her attendants were Misses Olga Chapman and Myra Wicks.

With other members of her family, Miss Ford joined the church just a little more than a year ago. She is a quiet, unassuming girl who has ever been willing to help in all of the functions of her branch. She now holds the office of secretary in the Primary. She became the Queen of the dance by choosing the lucky daffodil. The other competitor for the honours was Cynthia Boar of the Lowestoft Branch.

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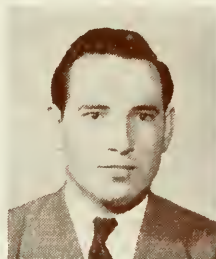
**Hull District.** The Hull District held its annual Gold and Green Ball on March 4th. Laura Crosby of the Scarborough Branch chose the lucky corsage of flowers, thus making her Queen to reign over the festivities. Miss Crosby is a recent convert to the Church and is already active in M.I.A., Primary, and Sunday School. She is a fine example of the young people in Mutual activities.

The other branches were represented by Mary Quickfall of Grimsby, and Betty Pashby of Hull. There was a record attendance of over 100 people present.

## SUBSCRIPTION CONTEST WINNERS



Sister V. P. Kilbey



Elder P. Barrett

**D**URING the months of January and February the *Millennial Star* conducted a subscription campaign which proved to be very successful. Through the efforts of the Branch Star Agents and the Missionaries over 200 new year-subscriptions were sold.

Sister V. P. Kilbey of the Bournemouth Branch turned in fifteen year-subscriptions which gave to her winning honours among the Star Agents. The great effort that Sister Kilbey put forth can best be realised when considering that the Bournemouth Branch was organised less than two years ago. Second place in this half of the contest was Sister Alice Waring of Bury who sold twelve year-subscriptions.

In the Missionary Contest the race was close and heated between Elder Paul Barrett who is labouring in Oxford and Elder Edward Bunker of Darlington. Elder Barrett came in first with nineteen subscriptions to his credit and Elder Bunker was a close second with seventeen.

To the many who took an active part in this campaign, the *Millennial Star* expresses their deep appreciation.

### THE CHILDREN'S PAGE

—continued from page 110

That night Herman put his eggs in a nice basket and left them at the home of a little boy. The next day he went back, and there in the window were his eggs, shining beautifully in the sun. All their colour had come back! How glad he was, and how good he felt!

That's how Herman learned that

anything you have becomes more lovely and more precious if you share it with someone else.

—Nalder



### ANSWERS TO "WHO?"

Old woman who lived in the shoe, Old Mother Hubbard, Pussy Cat, Pussy Cat, Simple Simon, Little Jack Horner, Little Bo Peep, Georgie Porgie, Little Miss Muffet, Old King Cole, the cow, Three Little Kittens.

# “Pot Luck”

By BETTY PASHBY

WHEN the Hull Branch decided to produce a play, a one-act comedy, **Pot Luck**, was decided upon. Next, the cast was chosen, our producer took over, and rehearsals began in earnest. Everyone had great fun in spite of a few discouraging moments.

The big problems were preparing the stage setting and lighting. Improvisation was the keynote of the set-up, and our ingenuity was taxed to the full. Among the stage properties were a telephone whose ring was contrived by an alarm clock, and a window constructed of coloured paper. It only hung on the wall, I might add, by extra specially sticky paper, but the desired effect was created.

At last, December 20th arrived—the big night—and although we were extremely nervous, everyone staggered through his part. It was to our surprise a brilliant success. We were very encouraged by being asked to repeat it at the farewell social in honour of President and Sister Boyer.

At the close of the social, we were asked to do it again at a local youth

club, and we realised what a grand opportunity we had to introduce the Gospel of Jesus Christ at a more social angle. There were over 150 youngsters present when we did it, their ages ranging from about 14 onwards, and throughout the programme we suc-



ceeded in holding their attention and creating quite a lively interest in Mormons.

Our success causes us to think this means of approach could be developed with equally good results by other branches, and used as a method of bringing the Gospel of Jesus Christ to the younger folk throughout the British Mission.

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## Pride or Humility?

PRIDE is the offspring of ignorance; humility is the child of wisdom. Pride hardens the heart; humility softens the temper and the disposition. Pride is deaf to the clamours of conscience; humility listens with reverence to the monitor within; and finally pride rejects the counsels of reason, the voice of experience, the dictates of religion; while humility, with a docile spirit, thankfully receives instruction from all who address her in the garb of truth. “Of all trees,” says Feltham, “I observe God hath chosen the vine—a low plant that creeps upon the helpful wall; of all beasts, the soft and pliant lamb; of all fowls, the mild and guileless dove. When God appeared to Moses, it was not in the lofty cedar, nor in the spreading palm, but a bush, an humble, abject bush. As if He would, by these selections, check the conceited arrogance of man.”

—Haines & Yaggy

# BRITISH MISSION

## *Arrivals and Assignments*

The following missionaries arrived in the British Mission:

Name	Home	Assignment (District)
<b>March 1st</b>		
Elder Richard L. Pope	Fish Haven, Idaho	London
Elder Reid L. Harper	La Crescenta, California	Manchester
Elder Grant H. Pilling	Leavitt, Alberta, Canada	Sheffield
Elder Don R. Mathis	Salt Lake City, Utah	Bristol
Elder Basil H. Dunn	Provo, Utah	Bristol
Elder Don K. Whatcott	Provo, Utah	Welsh
Elder William D. Koplín	Salt Lake City, Utah	Welsh
Sister Lorene Cheney	San Diego, California	Newcastle
<b>March 2nd</b>		
Elder Robert F. Clyde	Provo, Utah	Manchester
Elder Job F. Measom	Spanish Fork, Utah	Scottish
Elder Earl R. Prete	St. Brieux, Sask., Canada	Scottish
<b>March 18th</b>		
Elder Stanley H. B. Kimball	Denver, Colorado	Liverpool
Elder Charles A. Baker	Provo, Utah	Irish

Transferred from the Czechoslovakian Mission.

## *Appointments and Transfers*

The following district transfers of missionaries have recently occurred:

Name	From	To	Date
Sister Louise Cook	Nottingham	Newcastle	March 1st
Sister Essie Wright	Nottingham	Scottish	March 6th
Sister Margaret Hamilton	Scottish	Nottingham	March 6th
Elder William A. Earnshaw	Leeds	Lond. Office	March 17th
Elder Forrest O. Hall	Manchester	Ireland	March 17th
Elder Stanley C. Mann	Norwich	Manchester	March 17th
Elder Brian G. Mottishaw	Manchester	Norwich	March 17th

**Elder E. Woodrow Hunter** was appointed president of the Newcastle District on February 24th.

**Elder Edmund C. Evans** was appointed president of the Leeds District on March 21st.

# Releases

The following were released as missionaries of the British Mission:

Name	Districts
March 3rd	
Elder James M. Toone	Nottingham, London
Elder David M. Widmer	Welsh
Sister Dona Faye Clark	London Dist., London Office
Sister Loraine Moss	London Dist., London Office
Elder Byng Beazer	London Dist., Millennial Chorus
Elder Ronald Salo	Birmingham *
Elder Keith E. Tibbitts	Nottingham
Elder Noble V. King	Nottingham, Norwich *
Elder Myron D. Sessions	Welsh, Liverpool
March 15th	
Elder Robert D. Parry	Welsh, Hull
March 22nd	
Elder Wallace E. Plant	Bristol
Elder Oscar L. Rider	Liverpool

\* District President

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## District Activities

### BRISTOL DISTRICT Reported by Derwin J. Orgill

On March 7th the Stroud Branch M.I.A. was reorganised with William Henry Beazley sustained as president of the Y.M.M.I.A., Barbara Wheatley Y.W.M.I.A. president, and Shirley Wheatley secretary. Both Gillian Halliday and Joyce Burroughs, former president and secretary of the young ladies, were extended a hearty vote of thanks for their fine work.

Elder Paul S. Crockett was transferred to the Bristol Branch on March 4th, and Elder Don R. Mathis replaced him as Sunday School Superintendent of the Stroud Branch.

On March 11th a majority of the Bristol Branch members gathered together at the home of Mr. and Mrs. Harry Stanbury for another fund-raising social. This time, the funds collected went to the Relief Society. The programme for the evening was arranged by Mrs. Stanbury, and it consisted of games, singing, and many other items of interest. Always there with something refreshing to eat and drink, the Relief Society helped make the evening even more enjoyable.

The last "Informal Discussion" at the Fellowship Hall in Bournemouth was held on March 6th, 1950. It has

been almost two years since this very popular meeting was started by Elders Daniel Keller and Gordon Savage. Many of the members and friends are sorry to see them stopped, but in its place an M.I.A. will be started. William John Willoughby, one of the first attenders, gave a short talk and account of how the numbers grew in this meeting, and the growth of the branch since his first visit to the group.

A farewell social was given by the members and friends of the Bournemouth Branch on March 13th in honour of Miss Denise Simond who has been living and working here in England for the past two years in order to learn the English language. She will now return to her family in Switzerland. Everyone in Bournemouth will long remember Miss Simond for her pluck in braving the many storms on bicycle in order to attend the Sunday evening service.

### HULL DISTRICT Reported by Betty Pashby

The Relief Society of the Hull Branch had a rabbit pie supper on February 13th to which everyone was invited. The 18 persons present agreed that the supper was delicious. Sunday evening, March 5th, was also taken over by the Relief Society, and



# Doings in the District



## Busy Birmingham

From left to right starting at the top we find:

- ★ The Kingstanding Primary and Sunday School took a hike which ended at one of the parks where they, among other things, went boating.
- ★ A Beehive chorus has been formed in the Birmingham Branch M.I.A. Here we see them performing at the Gold and Green Ball.
- ★ This fine array of handicraft is the work of the Northampton Relief Society displayed in a bazaar which they held recently.
- ★ Once a week during the good weather the M.I.A. will meet in Handsworth Park in Birmingham and play softball. Here are some of the participants, members, elders, and non-members.
- ★ Sister Leah Phelps and Olive Tredwell are pictured here while boating with the Kingstanding Primary and Sunday School.
- ★ The Kidderminster Branch had an outing on the Severn River at Stourport. They went up the river in this launch.

several members of the priesthood who staged some tableaux on home life. The Singing Mothers gave two musical numbers, H. Twidale and G. Griffiths sang a duet, "The Old Rugged Cross," and the entire evening was very much enjoyed.

A farewell party was held on March 11th in honour of Elder R. D. Parry and Brother and Sister G. Utley and their two fine daughters, Ann and Janet, who are emigrating to the States. Games and dancing took up a large part of the evening. Branch President J. C. Kennington presented the gifts to the Utleys and Elder Parry on behalf of the branch, and Sister O. Guest made a special presentation to Ann and Janet from the Sunday School. Refreshments were served. Although this was a sad occasion for the saints who were left behind, everyone wished those departing a "Bon Voyage."

On March 4th the Gold and Green Ball for the Hull District was held. Laura Crosby was chosen queen and was crowned by President Allen M. Swan. Betty Pashby and Mary Twickfall were attendants. The tango was won by Marjorie Smith and Desmond Hammond. J. C. Kennington acted as M.C.

### IRISH DISTRICT

Reported by John L. Crockett

This month the Belfast Branch started off with a bang. The M.I.A. planned and had a wonderful outing at the Cave Hill on the 22nd of February. The group roasted sausages and marshmallows and sang around the campfire, all of which was thoroughly enjoyed.

The M.I.A. is still moving ahead under the capable leadership of Elder Richard Sagers. His counsellors in the Y.M.M.I.A. are Billy Stewart and Terry Dawson and as secretary there is Ronnie Croft. Under the capable direction of Elder James A. Maxwell the M.I.A. got off to a good start before he was released to become branch president.

On Saturday, the 4th of March, the Trail Builders of the Primary and also a few of the scouts took off up the road for a hike and a picnic at Cregagh Glen. Before they left they did their daily good turn by piling a load of logs for one of the members. They then continued on their way for an all-day of fun and games and the picnic.

They had a regular camping expedition. The lads were full of pep and vigour which they maintained throughout the day.

The Relief Society presented a very interesting programme on Sunday, March 5th. The programme included a tableau which was prepared by the General Board. Everyone was thrilled and inspired over the good presentation. St. Patrick's day is a large holiday over in this land and the Relief Society has been planning an outstanding programme for the night of the 17th.

### LEEDS DISTRICT

Reported by Norah Stephenson

It seems the Bradford Branch has been getting a bit of practice in as far as dancing is concerned for on February 11th their M.I.A. sponsored a dance at which there were about 40



people present. Mr. J. Bradbury acted as M.C. Then on St. Valentine's Day, February 14th, the M.I.A. gave a Sweet-heart Ball. At this dance about fifty people were in attendance, and Mr. William R. Kirk acted as the master of ceremonies. A dance was also arranged on February 25th for all the friends who stayed after the Union Meeting.

The Beehive Girls had a social on March 4th in the Leeds Branch, sponsored by Miss Ivy Mence. The Beehive Girls presented a play entitled, "Lavender Blue," games were played, and ice cream was served.

At the Castleford Branch on March 5th the evening programme was under the auspices of the Relief Society. A very interesting programme was arranged around the theme of the Home which was very well presented and thoroughly enjoyed by all those present.

On Wednesday, February 22nd, the Dewsbury Branch spent their M.I.A. evening in a testimony-bearing programme. Three testimonies of the Church leaders were read, a solo was given by Miss Joan Emmins, a talk about testimonies was given by Miss Lucy Ripley. Mrs. Annie Wormersley, Miss Lucy Ripley and Mrs. Fred Lay-

cock rendered a song, "Welcome Best of All Good Meetings." Testimonies were borne by all the members present.

A fireside meeting was held at the home of Mrs. Jessie M. Gregory of Dewsbury on February 26th. Elder Jacobson conducted the lesson which was on speech.

The Relief Society of the Dewsbury Branch also presented a Sunday evening programme on the Home on March 5th. The Singing Mothers and Daughters sang the songs, "Love at Home" and "Home Sweet Home." Four different tableaux were also presented.

### LIVERPOOL DISTRICT

Reported by

Liverpool Branch members and friends gathered together on February 16th for a Valentine Social. During the evening valentines were received by numerous individuals.

On March 12th a Genealogical convention was held at 301 Edge Lane which was attended by representatives of the Liverpool and Manchester Districts. There were sixty people present. Everyone came away with renewed enthusiasm for Genealogy work.

On March 5th the Wigan Relief Society put on a very effective programme with the theme centered around the Home and its place and purpose in society today. All who were present were very deeply impressed by the humility and sincerity of the testimonies of these fine sisters. Many offered their thanks afterwards for the most inspirational meeting they had witnessed for some time.

Elder Alan F. Sperry was recently appointed first counsellor in the Wigan Branch presidency.

On Saturday, March 11th, Burnley Branch Primary played host to Accring-

ton Primary. All enjoyed themselves at football, volleyball, t a b l e t e n n i s,

badminton, as well as other indoor games. Hot cordial and sandwiches were served.

Albert Pickup has been appointed superintendent of the Burnley Branch Sunday School with Miss Florence Sutcliffe and Miss Ada Wilson as counsellors. Albert Pickup has also

been appointed superintendent of the Y.M.M.I.A. He has chosen Elder David Smith and Jack Sutcliffe as his counsellors. Renee Shackleton was selected as first counsellor in the Y.W.M.I.A.

The members of the Burnley, Nelson and Accrington Branches gathered at Blackburn for a Valentine Social on March 4th. A varied programme of games and novelties was enjoyed by the assembly. One special feature of the social was the presentation of the radio show, "Have a Go." This was a great success. Wilfred Pickles was played by Fred Hutchinson.

### LONDON DISTRICT

Reported by Jean Silsbury

The only news from the district this month comes from South London. On Friday night, March 17th, the Relief Society of the South London Branch presented a special programme to which everyone was invited. The show was under the direction of Sister Florence Mead and Sister Madeleine Hill, and all the talent was drawn from the ladies in the branch. The only male member of the show was Brother James Hill who very ably acted as compere. Refreshments were served during the intermission, and those who attended were treated to a fine evening of singing, dramatic skits, recitations, and humour.

### MANCHESTER DISTRICT

Reported by George A. Taylor

At the Denton Chapel on the 5th of March an inspiring set of tableaux was put on by the Relief Society sisters depicting the Church and family relationships. The 18th of March, the sisters organised a Bring and Buy Sale from which they realised over twelve pounds. The Relief Society president and her counsellors are to be congratulated on both of these achievements.

The Bury Branch organised a social on March 1st and had a unique mode of admission: two pictures for the library or one shilling. Quite a good number of pictures were secured. Also this branch is holding potato pie suppers to raise money for the Sunday School Fund.

Stockport Relief Society had a special programme on Sunday, March 5th. The sisters gave talks on the Home and advice to the younger members. The M.I.A. is making ice skating a part of their programme and in the open competition at Rochdale they came third.



Hyde Branch held a potato pie supper on March 4th at the home of Brother and Sister Boothroyd. A very good time of music, fun and games was enjoyed by those who attended. A social and farewell for Brother Briton Beverley was held at the Barnfield Academy, where dancing was enjoyed. The entertainment which followed was given by the members of other branches. Elder Clyde played the guitar and sang. Jean Lomas favoured the group with a song, and the Barnfield dancing troupe performed. Others who participated were Grace Taylor, Jack Warburton, Harry Gale, Margaret Marshall, and the Hoyle family. President Woodruff presented Brother Beverley with a writing case and propelling pencil. Over 150 people were present and took this opportunity of wishing all the best of luck to Brother Beverley in his new life at the Brigham Young University.

#### **NEWCASTLE DISTRICT** Reported by Evelyn Young

A grand Gold and Green Ball was held by the Middlesbrough Branch on Friday, February 10th. Dancing was enjoyed by the 73 who attended. This branch also held an M.I.A. social on February 14th at which refreshments were provided by the Relief Society. Thirty-two people participated in the games which were played.

A farewell party was given in the home of Relief Society President Mrs. M. A. Harland, Middlesbrough, for Elder Victor E. Gilbert who is shortly leaving the district to rejoin his loved ones in America. A presentation is to be made in the near future.

On Wednesday, February 22nd, a very successful musical festival was held in the Sunderland Branch under the auspices of the Y.W.M.I.A. officers. It was arranged and conducted by Miss G. Quayle, music director.

Saturday, February 25th, found eleven people baptised at the Sunderland Chapel, with District President Harold M. Dougal conducting the service. This was followed by a district union meeting, when approximately 70 members and friends gathered together to receive valuable instructions from the auxiliary assistants. Immediately after this meeting, a social evening was held under the direction of the district and branch presidents. The spotlight was on Fred

Wm. Oates when a presentation was made to him by President Dougal on behalf of the members of the district and the missionaries as a token of appreciation for his unflinching efforts and works up to the time of his release as district president. Refreshments were provided and served throughout the evening by members of the Relief Society. Eighty-two people were in attendance.

On Sunday, March 5th, branches throughout the district held their Relief Society programme. The sisters really put forth the extra effort required to make this, their evening, a huge success.

The Sunderland Branch gave a farewell social on Thursday, March 9th, in honour of President Harold M. Dougal. Games were played under the direction of President M. L. Derbyshire, and ice cream and jellies were served by the Relief Society officers. President Dougal entertained the saints and friends by singing various types of songs. It was truly a huge success and a fitting climax to President Dougal's missionary labours.

#### **NOTTINGHAM DISTRICT** Reported by Warren G. Astin

On March 4th the elders' basketball team of the Nottingham District entered competition in the quarter-finals of the national basketball tournament held in North Shields. The team's first opponent was Leeds University, who proved to be able competitors, and it was only in a five minute overtime period of play that the elders were able to win by a score of 68 to 57. The second game was played with Tynemouth Y.M.C.A. and also proved to be a keenly competitive game, the elders winning by a score of 59 to 51. After the game the captain of the Tynemouth Y.M.C.A. team called for attention and payed the Latter-day Saint team a high compliment by saying that they were the cleanest team that they had ever played on their floor. The Nottingham District team is composed of Elders Earl S. Jones, Dean R. Stephens, Doral Thacker, Ralph Crystal, James K. Seastrand, Norville Craven, Morris Graves and Kenneth Noall. Elder Jones is captain and Elder Orden D. Lowder serves as capable coach and referee.

On February 25th the Hucknall Branch Sunday School held a tea and social where 20 children attended. In

the evening, prizes were presented to the Sunday School children by President Edward Wright in recognition of their good attendance throughout the past year. A programme was presented by the children to the 22 adults present, after which games finished an enjoyable evening.

Two new branch presidents were appointed in the district during the past month. Elder Orden D. Lowder was appointed president of the Loughborough Branch and Elder Lloyd P. Oldham appointed to preside over the Nottingham Branch. Both changes took place on February 26th.

### SCOTTISH DISTRICT

Reported by Margaret Yardley

On February 15th members and friends of the Airdrie Branch visited Glasgow to see the pantomime "Dick Whittington," which was thoroughly enjoyed. Also from Airdrie comes the news of the ordination of Walter Hunter to the office of priest in the Aaronic Priesthood on March 5th.

At a tournament on February 28th the Airdrie Branch scored a victory over the Glasgow Branch at table tennis and darts. We all hope that Glasgow will visit us in the near future for another game.

The district Gold and Green Ball was held in the Berkeley Hall, Glasgow, on the 4th of March. A great number of friends and investigators attended and everyone had a fine time



### SHEFFIELD DISTRICT

Reported by Arvilla Smith

A social evening with refreshments served by the Relief Society sisters preceded the monthly Union Meeting held at the Doncaster meeting hall on February 25th.

A special Valentine Party was held February 16th in the Doncaster hall under the direction of Primary Mother Maud Harbon. There was a fine attendance of children, accompanied in many cases by their mothers. The evening was spent in playing games, followed by refreshments.

Elder Jesse Udall was released from the Barnsley Branch presidency and transferred to London. Elder Vernon Jensen was sustained in his place.

A Relief Society social evening and dinner was held March 4th in the Latter-day Saint chapel in Sheffield. Mrs. Mary Laycock and her co-workers were responsible for a very enjoyable evening. The next day, Sunday, March 5th, this organisation carried out the annual celebration by presenting the pageant, "To the Latter-day Saint the Home is a Sacred Place." Elders Gledhill, Welling, and Bradbury assisted with the programme which was beautifully presented and well received. The Singing Mothers rendered two items, "Love at Home" and "Beautiful Home."

The Sheffield District M.I.A. Valentine Ball was held February 11th. The M.I.A. supervisors, Vernon Jensen and Wendy Card, were responsible for a most enjoyable evening. Mr. Harry Harrison was the master of ceremonies.

### WELSH DISTRICT

Reported by Charles Welling

The spirit of gathering has been active in Pontypool, and on March 2nd five active members left Newport Station for Southampton, and from there to America. The courtesy of the Welsh people was displayed once more when they held the train for five minutes until Sister Mason arrived. The departure had been preceded by a social at which time gifts from the Pontypool Branch were presented to Sister Mason, her son Clarence, Sister Hyde, her daughter Diana, and her brother Howard.

The Cardiff Branch, which has been depleted recently by emigrations, is now getting back into full swing. Because of recent baptisms, contacts and investigators, the branch has now a Sunday School, two Primaries, and an M.I.A. functioning very successfully. A dance committee has recently been organised composed of Desmond Thole, Pamela Kraft, Dorothy Miller, Muriel Miller, to prepare for a dance to be held next month. A hall has been found and work is going ahead with great enthusiasm.

Because of the amount of interest which has been shown in some of the branches concerning Relief Society work, the members in the Cardiff Branch decided they would like to organise one. Sister Katheren Miller was appointed president, and with her excellent ideas work has been outlined and is ready to go into operation the 1st of April. Also, Elders Duffin and Seeley have assigned a member to

speak each Sunday in Sacrament meeting, and the members have accepted their responsibility very well.

On the evening of February 24th a very successful Gold and Green Ball was held at Bridgend, with the help of the members there and with Elder Hartshorn acting as master of ceremonies. Refreshments were served by Sister Doreen Jenkins, and with the

proceeds helped cover the expenses of one of the best dances of the year—and that from the lips of some fifty couples. The closing prayer was offered by President Charles Welling, after which they retired to their several places of abode with happy memories of the Gold and Green Ball sponsored by the Latter-day Saints of that town.

## *Personals*

### BAPTISMS

Name	Baptised by	Confirmed by
<b>BRISTOL DISTRICT</b>		
February 19th		
<b>David E. T. Locock</b>	Elder G. S. Savage	Elder C. B. Sainsbury
<b>Kathleen B. Locock</b>	Elder G. S. Savage	Elder C. B. Sainsbury
<b>Violet M. Lewis</b>	Elder R. D. Lambert	Elder R. M. Wilcox
<b>Barbara R. Wheatley</b>	Elder R. D. Lambert	Elder D. V. Black
<b>HULL DISTRICT</b>		
February 26th		
<b>Alice M. Thompson of Scarborough</b>	Elder A. M. Swan	Elder W. G. Astin
<b>Ada B. Winn of Scarborough</b>	Chad G. Flake	H. S. Barker
<b>Marjorie Smith of Grimsby</b>	Elder R. C. Wheeler	Elder D. E. Hipwell
<b>IRISH DISTRICT</b>		
<b>John T. Dawson of Belfast</b>	Elder D. Sagers	Elder M. M. Fillerup
<b>LEEDS DISTRICT</b>		
<b>Beryl Dobbs of Halifax</b>	Stanley Robertshaw	Fred Laycock
<b>LONDON DISTRICT</b>		
March 11th		
<b>Marguerite D. Scott</b>	Elder H. S. West	Elder M. C. Nalder
<b>NEWCASTLE DISTRICT</b>		
February 25th		
<b>Denis Burgen of West Hartlepool</b>	Elder G. R. Parker	Albert Short
<b>David Short of West Hartlepool</b>	Elder M. Derbyshire	Joseph L. Fisher
<b>John V. Crosby of South Shields</b>	Elder W. Hunter	Elder G. Sloan
<b>John E. Legge of Newcastle</b>	Elder B. K. Storey	Elder B. K. Storey
<b>Sandra L. Richardson of Middlesbro'</b>	Elder J. Newbold	Elder J. Newbold
<b>Christopher J. Atkinson of M'lesbro'</b>	Elder J. Newbold	Elder J. Newbold
<b>Dorothy I. Thoburn of South Shields</b>	Elder W. Hunter	Elder W. Hunter
<b>Delwin Thoburn of South Shields</b>	Elder G. Sloan	Elder G. Sloan
<b>Isaiah B. Burough of South Shields</b>	Elder W. Hunter	Elder W. Hunter
<b>Jennie D. Burough of South Shields</b>	Elder G. Sloan	Elder W. Hunter
<b>Eva J. Carbert of Darlington</b>	Elder B. K. Storey	Elder G. R. Parker
<b>NOTTINGHAM DISTRICT</b>		
January 19th		
<b>Isobel L. Bell of Derby</b>	Elder D. Thacker	Thomas Anthony
<b>Edith M. J. Hughes of Derby</b>	Elder D. Thacker	Elder D. A. Kurr
<b>Irene P. Ludbrook of Derby</b>	Elder D. Thacker	Norman S. Ainscough
<b>SHEFFIELD DISTRICT</b>		
February 8th		
<b>Maurene Birkhead of Barnsley</b>	Elder V. J. Jensen	Richard Birkhead

## BIRTHS AND BLESSINGS

**LEWIS.**—The five daughters of Mr. and Mrs. Stanley Lewis were blessed on March 5th: Silvia Lorraine by Elder C. B. Sainsbury; Hazel Marie and Joan Marcia by H. Perry; Angela Mary by Branch President Dennis Collins; and Kay Hildegard by President Richard D. Lambert of the Bristol District.

**DUNN.** — Ann Heather Dunn was blessed by her father, Frank Dunn, on March 5th, in Belfast.

## DEATHS

**TAYLOR.**—Sister Mary Jane Taylor, age 76, of the Rochdale Branch, passed away on March 3rd, 1950. There was a service held at her home, after which her remains were cremated.

**IMESON.** — Mrs. Mary Imeson of Thornbury, Bradford, died in January. The service was conducted by Elder Edward E. Edwards. Elder Elton L. Harmon dedicated the grave at Tong Cemetery.

**PATTISON.** — The death of Mrs. Jane Pattison of Middlesbrough Branch occurred on March 5th. She was 82 years old. The service, held in the home, was conducted by Branch President Thompson who, together with Elder John Newbold paid tribute to her. Misses Elliott and Harland rendered a duet. The dedication prayer at the graveside was given by Elder Boyd K. Storey.

**HARDY.** — Rebecca Hardy of the Sheffield Branch died February 19th and was buried in City Road Cemetery, February 21st. The grave was dedicated by Elder Glen W. Welling.

**PRYOR.** — Louisa B. Pryor of the Sheffield Branch died March 4th and was buried in City Road Cemetery,

March 9th. The grave was dedicated by President David E. Gledhill. President George W. Laycock officiated at the funeral service which was held at the branch chapel.

**HARRISON.** — Emma Harrison of the Sheffield Branch died March 6th and was buried at City Road Cemetery, March 8th. The funeral service was under the direction of Branch President George W. Laycock and Elder Glen W. Welling dedicated the grave.

**GRIFFITHS.**—Mr. Griffiths of the Merthyr Tydfil Branch died on March 8th, and the funeral was held at his home, March 10th, under the direction of President Welling.

**PULLMAN.**—Brother Pullman, also of the Merthyr Tydfil Branch, passed away Sunday, March 12th. The funeral service was held at his home, March 16th.

## EMIGRATIONS

**UTLEY.** — Brother and Sister G. Utley of the Hull District, and their two daughters, emigrated to Ogden, Utah, on March 15th. There will be a family reunion there with their son who emigrated in May, 1949.

## MARRIAGES

**HILL-CHILES.** — On February 25th in the South London Branch, Marian Hill and Walter Chiles were married by Brother George Bickerstaff. At the reception which was held in the social hall of the branch immediately following the service, there were approximately 150 people in attendance. An excellent programme was presented in their honour, and everyone enjoyed a piece of wedding cake along with all the other delicacies provided. The bride and groom honeymooned on the south coast of England.

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**N**OTHING in this life, after health and virtue, is more estimable than knowledge—nor is there anything so easily attained, or so cheaply purchased,—the labour, only sitting still, and the expense but time, which, if we do not spend, we cannot save.—Sterne

## HOW MANY CANS OF BEANS ?

—continued from page 99

Employment Counsellors, through the Relief Society and Priesthood Quorum Presidents, have as many contacts for employment as they have members in their organisations. Every member is a potential source through which employment may be found. In turn, every member is a source through which knowledge of emergencies and individual need may, through its officers, find its way to the Ward Welfare Committee. The scope of its influence might well be extended to the four corners of the earth. The only obvious barrier to its opportunities, of course, lies in the limitation of vision on the part of its leaders.

The Welfare Programme has two primary functions: (1) to see that no individual or family shall suffer for want of food, clothing, or shelter; and (2) to see that no individual, or family is denied an opportunity of self-maintenance. It is the combination of these two basic principles which enables the recipients of the Welfare Programme to accept help, in the realisation that they may, in turn, offer like assistance to other needy people. The marvels which lie hidden in the Welfare Programme are not chronicled in the trainloads of food-stuffs and clothing which were sent to Europe at the close of the war for our Church members; nor does it lie in the willingness of those needy saints to accept the offerings thus graciously tendered. The gifts of greatest prize

lie unveiled in the hearts of the thousands who quietly toil that others might live. Thousands upon thousands of men and women the Church over have found happiness contributing of their time, energies, and means: (1) producing and distributing budgets of such magnitude that hundreds of thousands of people have been fed and have been made warm; (2) constructing buildings which could be used in the production of budgets, and for Bishops' Storehouses for food and clothing; (3) finding and offering employment opportunities for all who need such assistance. In general members have the privilege of serving mankind with no other reward than that offered by the Church through its Welfare Programme—an opportunity of working to help sustain themselves.

Now let us return to the question asked by the Conference visitor "How many cans of pork and beans will I get if I ever become a recipient of the Welfare Programme?" The question is answered in the words of a modern-day prophet: "The Lord will not hold us guiltless if we shall permit any of our people to go hungry, or to be cold, unclothed, or unsheltered." Therefore, if we are called upon to make an individual application of the fundamentals of the Welfare Programme, we may assume that all our needs will be met. All the food, clothing, and shelter we may need will be given, and then in return, may we, in dignity and with pride, offer all our energies in an attempt to maintain ourselves.

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## A HOUSE?—OR A HOME?

—continued from page 111

is made by mashing a mellow apple and adding to the white of an egg which has been whipped until very frothy.

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Recipe for a well-ordered household:

Let the woman of the house take two pounds of the very best self-control; one to two pounds of justice; one pound of consideration; one pound of patience; and one pound of discipline. Sweeten with charity. Let it simmer well. And remember to take daily in large doses and keep constantly on hand. Serve with a helping of "peace toward men."



## THE UNCRUCIFIED

—continued from page 101

The man turned quickly, said, "I am not," and walked rapidly across the courtyard to the fire where he began to warm himself.

Deborah was angry. Who did he think he was? She saw him arrive with John, and she knew John was a follower of this Jesus. He could at least have been friendly. She followed him over to the fire.

"Are you sure you're not one of His disciples?" she asked as she drew nearer.

He straightened up, and she became a little afraid of the physical power he manifested. "I told you once," he said, "that I am not! That should be enough!"

She shrugged her shoulders and walked around to the other side of the fire. One of the men was watching Peter as he kept looking at the palace, she noticed. Finally, he said, "Didn't I see you in the garden with Him?"

Peter's voice screamed through the night air. "No! No!! I told you. I don't even know the man!!"

And the cock crew.

All the strength seemed to leave Peter's body. His face whitened completely, and he turned and ran into the night.

The last thing Deborah heard was a deep, heart-rending sob of grief. It troubled her. She had never heard a man cry before . . .

She looked around her but couldn't see Peter there on Calvary. John was standing over near the cross with his

arm around an older woman, and Marcus was just a few feet in front of her—still looking at Him.

And then it was all over. Deborah saw the head fall forward and His body go absolutely limp. There was complete and unearthly silence for a moment, then the earth began to rock and tremble, and the sky darkened with heavy clouds, broken only by terrifying bolts of lightning. She rushed over to Marcus, only to hear him say, "Truly, this was the Son of God."

"I know, I know," sobbed Deborah.

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Three women walked down the narrow road from Calvary that night. One, a ruler's wife, was to remain perplexed the rest of her life. She would always wonder if her dream was right and if the stories she had heard of this man were true. Had her husband condemned a just man—perhaps even a chosen servant of the gods—to death?

The second, a carpenter's wife, had seen her first-born son executed. And yet she knew peace, and knew within her heart that she would see Him again, that she had only given up her son for awhile so that He could do His work.

The third a servant girl, had learned the truth—had received a testimony of the divinity of Jesus Christ which would remain with her forever.

One man, Jesus Christ, affected these three lives that day, just as He has affected thousands of lives since, implanting in them perplexity, peace, or testimonies as they merited.

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sightseeing throughout Roman-founded Barcelona in the company of these Spanish converts.

And like the converts in Ephesus of old who wept on Paul's departure, these "brethren" bid farewell to the first messengers from Zion who had come with "good tidings of peace."

## THE WORK OF THE LORD

—continued from page 107

them. Our Heavenly Father will always testify of the truth to His children in any and all lands who are earnestly seeking after it.

The elders finished their visit by

# World Church News



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health improving. His years have been filled with accomplishment. It was 44 years this April General Conference since he was named to the Council of the Twelve.

## CHAPEL DEDICATED IN TAHITI.

—More than 3,000 persons attended services January 22nd for what is considered the most beautiful Church structures in the South Pacific, the new chapel and mission home at Papeete, Tahiti.

The dedicatory prayer was offered by Elder Matthew Cowley of the Council of the Twelve, with many dignitaries and Church members from islands as far as 400 miles away attending. Built with considerable donated labour and supervised by skilled technicians from Utah who gave their time and labour free, the structure cost £100,000.

It is of reinforced concrete and cement blocks reinforced with vertical and horizontal steel bars. The tower is 96 feet high, with copper roof. The chapel seats 500 persons. Class rooms and other facilities are provided, all supported by deep concrete footings.

## TWO NEW DEPARTMENTS FOR M.I.A.

—The M.I.A. will boast two brand new departments come June Conference in Salt Lake. These departments are especially designed to fill the needs of the Church's "live-wire" age group. Young men 17 and 18 years of age and girls 16, 17 and 18 no longer are to be a group split between older and younger departments. They are to have a class of their own and will be given the names, Junior M Men and Junior Gleaners of the Church.

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## MORMON BATTALION TREK.

—Thousands of people in western America will take part this month in the commemoration of one of the most colourful episodes in Latter-day Saint history—the march of the Mormon Battalion. Designed to be one of the highlight of the three-year California centennial celebrations, 1948-1950, a re-enactment of a part of the longest infantry march in world history, will be undertaken by the Sons of Utah Pioneers.

Plans for the great celebration include an automobile trek by some 400 Sons of Utah Pioneers' members and their wives over a portion of the old trail through southern Arizona and into California. Trek members, most of whom will be dressed in Army costume typical of the Mormon Battalion uniform, will participate in several huge parades and other celebration features in which the governors of three states are expected to join.

## PRESIDENT GEORGE F. RICHARDS OBSERVES 89th BIRTHDAY.

—After celebrating his eighty-ninth birthday recently, President George F. Richards of the Council of the Twelve launched out into his ninetieth year with a desire in his heart still to be of service to his fellowmen. Able in his advanced years to keep up with the important duties of his office, President Richards faces a new year with his

## *By thoughts come deeds*

It is of dangerous consequence to represent to man how near he is the level of beasts without showing him at the same time his greatness. It is likewise dangerous to let him see his greatness without his meanness. It is more dangerous yet to leave him ignorant of either; but very beneficial that he should be made sensible of both.—Pascal

There is only one way to get ready for immortality, and that is to love this life and live it as bravely and faithfully, and cheerfully as we can.—Henry van Dyke

Die when I may, I want it said of me by those who knew me best, that I always plucked a thistle and planted a flower where I thought a flower would grow.—Abraham Lincoln

The end of learning is to know God, and out of that knowledge to love Him, and to imitate Him, as we may the nearest by possessing our souls of true virtue.—Milton

That which we persist in doing becomes easier for us to do; not that the nature of the thing itself is changed, but that our power to do is increased.—Heber J. Grant

## *And on the lighter side*

The vicar was addressing the Sunday School children. After several minutes he asked: "And now is there any boy or girl who would like to ask me a question?"

For a moment there was silence and then a shrill voice piped out: "Please sir, why did the angels walk up and down Jacob's ladder when they had wings?"

"Ah, I see," said the vicar. "Now would anyone like to answer that question?"  
—The Labour Leader, Toronto

A reader of a weekly paper wrote the editor asking when it was proper for a gentleman to remove his hat. The editor replied that it should be done when mopping the brow, when taking a bath, when eating, when going to bed, when taking up a collection, when having the hair trimmed, when being shampooed, when standing on the head.  
—Gordon Gammack

"Now, Timothy," said the teacher, "which is correct: 'A hen is setting' or 'A hen is sitting'?"

"Well, miss," came back the reply, "I asked father once, and he said he didn't trouble much about the setting or sitting. What he wanted to know was whether the hen was laying or lying when she cackled."  
—Te Karere

When a Labourite made a personal attack on Winston Churchill in the House of Commons, the former Prime Minister was impatient to reply. "Don't answer him, Winston," a colleague advised. "Just stand on your dignity."

Churchill rose to speak, pausing only long enough to whisper to his colleague: "I know of no instance where a man added to his dignity by standing on it."  
—Leonard Lyons

## AN OPEN LETTER ON EASTER

Dear Sir;

Suppose this living we enjoy  
Was doomed to cease when dust reclaimed its own;  
And death, its final victory did win,  
As you and I retired . . . all alone  
. . . to nothingness . . .

Would this be life? I'd hardly call it so,  
For all would be in vain . . . no purpose, plan,  
Or Promise; and with pointless living, man—  
In place of joy and justice—then would know  
. . . just misery!

But, sir, Rejoice! for such is not the case.  
We shall have life beyond our dying breath;  
For there was One amongst us—born of God—  
Who died . . . and rose again, to conquer death.  
He did for us what we alone could not—  
A gift we'd never buy, and yet it bought  
. . . eternal life!

Sincerely,

MICHAEL BENNETT